

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

EPHRAIM MAXHAM, PRINTER.

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MISSIONARY.

From the Baptist Missionary Magazine, for October, 1836.

CHEROKEES.

Extract of a letter from Rev. E. Jones, dated Valley Town, May 23, 1836.

The peculiarly embarrassing situation in which we are in common with the whole community has been torn, in consequence of the scarcity of corn, has deranged our regular course of operations, to a considerable extent, and has added other cares both for ourselves and the people. We are encouraged, however, to hope that the Lord continues to bless his word. Although we have had some meetings thinly attended, on account of the people being scattered in search of provisions—on other occasions, the congregations have been large and attentive.

Since my last, eight Cherokees have been added to the church: one female at Tusquity, one male at Galena; (a very interesting old man, who in his declining years gives pleasing evidence of a change of heart,) and four females, and two males at Dseychoe.

Under date June 13, Mr. Jones writes as follows: Since my last, I have visited all our preaching places, but one. The distress for provisions continues and increases. The people are consequently scattered about in search of corn, which has of course made the congregations small. They have, however, been serious and attentive, and the members appear steadfast, and patiently submit to the dispensation of Providence.

The Rev. Mr. Posey left us yesterday. In his visit, he accompanied us in a short tour through the mountains. I trust the Lord will crown the word of his grace with abundant success.

Several persons are expected, soon to devote themselves to the Lord in baptism.

News has reached us, that a treaty has been ratified, by which the whole of the Cherokee lands are ceded. This news is spreading gloom and consternation through the community. I hope that the Lord, who reigns in the kingdoms of men, as well as in the armies of heaven, will turn all these things to the advancement of his glorious kingdom.

Extract of a letter from Mr. Bushyhead, native preacher at Moore, dated Washington City, May 3, 1836.

Five months ago I left home. I am here connected with the Cherokee delegation, sent on for the purpose of settling a difficulty that has long existed between the State of Georgia and the Cherokee nation. I will only say, the prospect of settling the difficulty satisfactorily, is not encouraging; but we hope for the better. Before these difficulties arose, (by the influence of the Gospel) our people were building comfortable meeting-houses and camp-meeting places, &c.; but in these difficulties, the white people were suffered to settle among us; they were of such a character (with few exceptions) that they have taken away these places of our worship. And we also had a temperance society, the influence of which was so visible in places, the sale of ardent spirit was much checked, and also the use of it; but these people have brought in a great deal into our country, which has been very destructive to those of our people that suffered themselves to drink. But there is one great consolation amidst these trying moments with the Cherokees; that they have believed upon salvation, and they that have been made heirs of God, and joint heirs with the Lord Jesus Christ, are now manifesting their love to God. These troubles teach them that this world is not their home; these make them look forward to that city which hath foundations, and whose builder and maker is God; these teach them, that they are but strangers and pilgrims in this world. This is my consolation for my brethren in the Lord.

While this is the case with Christians, to our sorrow they that were half-hearted in the service of Jesus have turned back unto the beggarly elements of this world. I received a letter some time ago from my brother, Do-yar-nu-ges-see, or Beaver carrier; perhaps you have not heard of him before; he is laboring in the field I occupied. He states that there is an increase in the attention of the people toward the Gospel of our Savior. I have received another letter since from my sister, giving me the names of them that have joined the church since I left home. I received another yesterday from the same brother; he states about the same that he did before,—the number is six. I have baptized several since I saw you last, but I am not able to give you the exact number now.

Jesse Bushyhead, a Cherokee.

P. S. I have no need to ask you to pray for your Cherokee brethren, for I am persuaded that it is your constant employment at the throne of grace.

From the N. Y. Baptist Register.

DEAR BROTHER,—I received a letter, a few days since, written by Br. Elisha Abbott, who sailed for Borneo last fall, an extract from which I now send to you for publication.

Ship Loure, Indian Ocean, Jan. 1, 1836.

Dear Brother and Sister,—The constant rolling wheels of time have borne us onward to the close of another year, and its accounts are gone up on high, and are registered to meet us again at the last day.

Our voyage, thus far, has been very pleasant and agreeable. The Almighty has cast around us the mantle of his salvation, and we have hid ourselves in his pavilion in every hour of trouble. The winds have been obedient to the Master's will, and the waves have had their charge concerning us. O that men would praise God for his goodness. The officers of the ship are very kind to us, and our time passes pleasantly away. We have preaching on deck every Lord's day, and prayer meeting aft.

We passed the Cape De Verd Islands on the 25th of Oct. and crossed the equator on the 26th of Nov. near the coast of South America. We passed the Cape about the first of Dec. The Missionaries, with few exceptions, have been well. I never enjoyed better health, than since I left America.

Perhaps you are ready to say, now, tell us about your own heart, and how you feel when separated from friends, kindred, and native land, by distant seas, which are never to be retraversed? I answer, just as I expected. I did not put my hand to the plough intending to look back.

Before I resolved to become a Missionary, I sat down and deliberately counted the cost. I came to the conclusion, that in the strength of Israel's God I was able to go up and build; and, thanks be to the King of Zion! I have wanted nothing thus far. The awful degradation and mental wretchedness of the heathen world, the agonies of the lost soul in hell, the blessedness of the gospel, the glories of heaven, and the parting command of Jesus Christ, "Go teach all nations," &c., outweigh and absorb every difficulty. What though trials and afflictions be the Missionary's lot? He will be happy in heaven. What though he be called to leave the friends he so dearly loved for the kingdom of heaven's sake? All things are his.

All the sorrow which I have experienced in saying adieu to my dear mother, and in bidding my dear brethren and sisters a last farewell, is nothing when compared with the anguish I feel on account of my past follies—my unsanctified heart, my want of piety and humility.

I have caught a glimpse of the beauty of holiness, and I am unsatisfied, because I am unholy. I had a distant view of the unseen bliss of heaven; Christ crucified, is the first sight I see, then a Lamb in the midst of the throne, his blood upon the altar, clothed, the new song pealing from the harps of angels, and seraphim and cherubim filling all heaven with praise to God and the Lamb. There is the church—his bride—the Lamb's wife—clad in the church's white vestments. All is holiness and supreme bliss. Shall I ever enjoy that happy company?

I look at my own heart, and behold, I am vile! This is the source of all my sorrow. But my prayer, is, my watchwords are, pardon, reconciliation, wisdom, and holiness. Pardon, because I am guilty; reconciliation, because I am alienated from God; wisdom, to win souls to Christ; and holiness, to enter heaven.

And now, my dear kindred, how is it with you? I have prayed for you much since I have been tossed upon the mighty deep. I have a hope that you will be among the redeemed on high; but I would to God I had the fullest assurance that you were in the way to mount Zion.

Yes, and your sweet babes! I have thought and prayed and wept for those dear children. Jesus, make them thine! take them to thy bosom, and fit them for the skies!

May the God of heaven bless you. O strive to enter in at the straight gate. Pray for me. We shall soon be in eternity; what we do, we must do quickly.

I love you all to-day better than ever. I love Jesus, too, and the cause of missions. I shall be happy with Christ in the ship. I will smile at the storm. Jesus is precious, and heaven is my eternal home. Adieu.

* These children are now thought to be worshippers of God.

CIRCULAR.

The Baptist Board of Foreign Missions wish to call the attention of their brethren, throughout the country, to the wants of the treasury. In obedience to the voice of the churches, as expressed in the General Convention, and in other modes, as well as in compliance with their own sense of duty to the Savior, the Board have multiplied their missionary stations, have sent out successive bands of laborers, have erected presses, and have established schools, till they find themselves charged with the care of a very extensive system of operations, and responsible for a heavy annual expenditure. They now have under their direction, twenty-three missions, thirty-four missionary stations, one hundred and thirty-two missionaries, besides about thirty active assistants in the printing department; twenty-one churches; twenty-eight schools, and five presses. The missionaries are toiling faithfully to promote the spread of the Gospel, relying confidently on their brethren in America for support.

They have devoted their lives to the service of Christ among the heathen, and they ask only, that the churches at home will aid them by their prayers, and will furnish a moderate provision for their subsistence. The Board have assumed the responsibility of sustaining them; but they find their expenses far outrunning their income. There was a deficiency, the last year, of more than twenty thousand dollars, and unless there shall be a large augmentation of the funds during the current year, the treasury must soon be burdened with a heavy debt.

The Board feel that it would be wrong to diminish their efforts to discontinue a single station, to recall one missionary, or to stop a single press. They must, on the contrary, go forward. They have already received, and intend to send forth without delay, several additional missionaries. They have been directed by the General Convention, to employ every properly qualified missionary, who may offer his services. The Board cannot retreat, and they are confident that their brethren wish and expect them to prosecute their work with more vigor. They deem it their duty, therefore, to inform the churches, that not less than eighty thousand dollars ought to be expended this year, for general missionary purposes, and that twenty thousand dollars more will be needed for translating, printing, and distributing the Bible in foreign languages.

The Board must call earnestly on the denomination for help. Let each individual feel, that there must be an increase of his former contributions; and let those who have hitherto withheld their aid, now share in the blessed work. Let them not wait for agents of the board. Such agents will be employed, so far as it may be possible to obtain them; but the churches ought not to need any extraneous agency. A church is, by its very constitution, a society for the advancement of the Savior's kingdom; and each pastor is, by his office, an agent within his own sphere, for the promotion of every enterprise which claims the attention of the church. Let, then, all the missionary societies, churches, pastors, and individual Christians, remember the claims of a world

lying in wickedness, and their responsibility to their brethren who have gone forth, on behalf of the churches, to labor for the heathen. Above all, let them often reflect on the example and commands of the Savior. Let them act constantly in the spirit of that prayer which he has taught them—"Thy kingdom come, thy will be done on earth, as it is done in heaven."

On behalf, and by direction of the Board.
L. BOLLES, Cor. Sec.
Missionary Room, July 15, 1836.

From the Mother's Monthly Journal.
INFLUENCE OF A MOTHER'S PRAYERS.

Dear Sister.—Permit me to express the high satisfaction which filled my heart on learning that there was to be such a work as the "Mothers' Monthly Journal" published, for the mutual benefit of both parents and children. This pleasure was much increased when the first number fell into my hands, although in a land of strangers, some twelve hundred miles from the place of publication; which assured me, by the taste, talent and piety, manifested in the different productions which it contained, that it would be of essential use to the tender mother and the aged matron, in directing or confirming their course in training the young under their care for future usefulness.

It is with deep gratitude to God, that many, very many instances are recollected, in which the piety and prayers of my venerable mother acted seasonably and profitably upon my mind in the days of childhood and youth, amidst scenes of vanity and gaiety, and served to check my volatile spirit in its wild career. Memory loves to linger still about the door of a bed-room which was occupied fifty years ago by my mother, at a certain hour in the day. Although a very industrious laboring woman, she would pass into that room, and the light before the door would be darkened by her clothes as she knelt in prayer; and after a time she would return, giving evidence that she had been weeping, yet with such a heavenly countenance and cheerful air, that even then my childish mind was impressed with the thought that she had been there to pray, and that praying people were the happiest people in the world; a sentiment which the experience of half a century has not occasioned me to change.

It will give me great pleasure, if, in some future number I may record a few very important facts, in which the influence of a mother contributed toward those changes which have affected my own state, and my personal influence upon society around me, more than any other events with which I have ever been affected.

Let the great object of this publication ever be to encourage piety in parents, and perseverance in prayer—closet prayer, and daily closet prayer; in which the future destiny of the whole family, and especially the happiness of the children, will be more improved than by every other use of time within their power beside.

Yours, with much respect, in the gospel.

ALFRED BENNETT.
Homer, July 11, 1836.

TEMPERANCE.

From the N. Y. Evangelist.
Extracts from the Editor's Correspondence.

Continued.

22. Recommends to the executive committee of the American Temperance Union, to consider the expediency of sending a delegation to all parts of our country, and also to foreign countries, to confer with the friends of temperance with regard to the best means of promoting this cause, to collect and diffuse information, and unite the counsels and efforts of all friends of temperance in extending its blessings among all people.

23. That as the promotion of this cause increases the means and facilities for acquiring property, and augments all the sources of national wealth, prosperity and happiness, it is respectfully suggested to the patriotic of every description, especially the opulent, whether, should they furnish pecuniary means for the universal diffusion of information on this subject, they would not become eminently the benefactors of our race.

24. That as the influence of woman is essential to the promotion and permanent prosperity of every great and good cause; and as she, and those whom she holds most dear, have been, and while the use of intoxicating liquor as a beverage continues, ever must be, among the greatest sufferers from its effects; and as abstinence from its use would effectually and forever prevent these evils, and greatly promote the interests of her own sex, it is to be hoped that she will in all places and at all times, give to this cause the all-pervading and all-conquering influence of her own delicate and lovely example.

Dr. Reese's resolution—as finally adopted.

Resolved, That in maintaining the propriety and necessity of total abstinence from all that will intoxicate, this convention make no decision as to the grounds of our united action, because we believe that our harmony and efficiency in the great cause of temperance forbids us to conflict unnecessarily with those who may differ from us in theory, while we are all united in practice.

[A very harmless resolution.—Ed.]

CLOSING RESOLUTION.

As the wisdom of our plans and the success of our operations will depend on, and be the result of the Divine blessing, the friends of temperance every where are requested to seek for this cause the continuance of the Divine guidance and favor.

Interesting and able debates occurred on several of these resolutions. But as our columns have been often filled with such debates, we shall in the present instance content ourselves with giving a description, instead of report of the various discussions, some of which were very able and entertaining.

THIRD RESOLUTION.

Dr. Edwards briefly explained the terms used. Intoxicating liquor is that which produces or perpetuates drunkenness in any nation. This phrase is used because the means of drunkenness are different in different parts of the world. In relation to the temperance reform, the United States are a city set on a hill, and as other nations are disposed to copy our proceedings, it is important that they should be such as will effectually meet the exigency there as well as here. Although the kind of intoxicating liquor is different, yet the intoxicating quality remains the same. By the phrase, "as a beverage," we limit our pledge to abstinence from such liquors as an article of living, of luxury or diet. We wish to go entirely clear of all discussion of their use in the holy sacrament, leaving that to the churches to whom it belongs; leaving the use in medicine to be settled by the physicians, and in the arts to mechanics and manufacturers, to whom that belongs; and leaving all to decide what is and what is not intoxicating liquor.

DR. BEECHER'S ADHESION.

While this resolution was before the convention, Dr. Beecher took the opportunity of giving in his address to the total system. He commenced by referring to the formation of the original pledge, which he said was according to the light they had, and he thought they then took the only ground they could maintain without being driven back and put to shame. We attacked, said he, what was, in the United States, the van and power of the enemy, distilled spirits, and we carried a multitude with us, and drove rum, brandy, gin and whiskey, at the point of the bayonet from the field. But they soon found new auxiliaries in the shape of other drinks—in fact they only retreated round behind the hill, and changed their jackets, and soon the same soldiers came back to the onset, and now we have got to fight our battle over again, to conquer those we have conquered. They ran away, and lived to fight another day. And therefore we must again bring to bear on this case this heaven-born discovery, of concentrated action and illumination of public sentiment, as the means of removing immorality. Earth's destiny hangs on this experiment, of which God has made us the depositaries and agents. We must now inscribe on our banner the name of every enemy, and come up to the onset.

In respect to myself, if I have come round slowly, it was from a fear lest we should break our forces by changing fronts in the face of the enemy. But I am now prepared to go against every thing that the devil can use to make drunkards. Reformers should have clean hands, or the power of their arguments is taken away. The difference is immense, between having cold water in our canteens, or whether we have some intoxicating liquor, less violent perhaps than ardent spirit. If we refresh ourselves for the onset with wine, we assuredly strengthen the enemy. Whatever may be the views of different individuals as to the reasons on which we go for the whole, on the grounds of Christian expediency we can all agree and act together. If some falter for a time, as I did, from the fear of becoming ultra, let us not kick back, but treat all who act under the old pledge as good men and true. Let them have light and love, and time to weigh the truth, and we shall all be one, and success is ours. The resolution passed, WITHOUT A DISSENTING VOICE!

[The greatest satisfaction was produced by this manly avowal, as it was generally known that the doctor had, until quite recently, been very tenacious in his adherence, both theoretical and practical, to the old pledge. Let the past be forgotten now in the brighter hopes and prospects of the future.]

FIFTH RESOLUTION.

When the resolution was read, Dr. Beecher commenced the discussion, by raising sundry objections, in the form of interrogatories.—Is it wise to legislate? Can we settle this question by a vote? Is it proper to charge those who drink with incapacity to judge? Does not such a resolution bear the aspect of personality? Can it be voted by this convention, and not hit somebody? Is it becoming this august assembly to leave its facts and arguments, and vote upon abstract principles? &c.

Rev. N. Culver, of Washington county, hoped none of these objections would weigh to prevent the passing of the resolution, just as it stood. It would be a great point gained, for this august assembly to declare that the reason why so many continue to drink, and to think it beneficial or that they need it, is the influence of the

practice itself in obscuring their perceptions and perverting their judgment. If you choose to call this an abstract doctrine, let it be so, but it is the result of the experience of every one who has labored in the cause of temperance. We felt the same difficulty in the early stage of the reformation in regard to giving up ardent spirit. We had the notion that there would be times when they should want it, or it would do them good, or be really necessary. No man who has not tried total abstinence is a proper judge of its benefits, and it is not invidious or censorious to say so.

Alvan Stewart at first thought it a mere truism, which every body would see to be a self-evident proposition. But now he thought it a good resolution, and hoped it would pass. There always will be persons who will reply to us, "You say that because a man has drank half a gill of wine or beer, he cannot judge of its effects." Now we don't mean to say, that if a man wets his lips with brandy, or drinks a teaspoonful of wine, that impairs his understanding. The resolution means, that when men drink, as men do drink who make use of these liquors as a beverage, altho' they may not be so disguised as legally to disqualify them from being jurymen, or to prevent their making a bargain which the laws would enforce, yet on this subject their appetite affects their reason, and they are no longer neutral, no longer impartial judges, but have the weight of habit in the scale against unobscured reason.

A gentleman from Indiana, also hoped the resolution would pass as it was. It says the use of intoxicating drink disqualifies a man for judging of its influence. If this is a fact, there is a sufficient reason why we should say it. I am sick of the doctrine that we must not speak the truth for fear we should "hit somebody." The temperance cause has been sadly retarded by the fears of some of its friends about going too fast and too far. This fear of ultraism is a great baggage.

Is the doctrine of the resolution true? Here are men that say intoxicating drink is good for them, in cold, and heat, and fatigue, and so on. Who says this? No man who has fairly tried total abstinence. But the man who continues to drink is not a judge, for he has not tried the other way. This resolution merely speaks the testimony of those who have tried both sides. It is singular that the results of the experience of so many should now be called an abstract doctrine. Let us know we are right, and then go ahead, and so long as we go right, I hold it is impossible to go either too fast or too far.

Mr. Hunt said—it is hard to part with what we love. And sometimes where we have a sin that we do not love so very much, it seems harder to part with it because we have to contend with the plea, "Is it not a little one?" Whereas, if it was a crime of more enormity, conscience would be startled. That the doctrine of the resolution is true, in this sense, is certain. Of the propriety of passing it, I have some doubts; for in another aspect, and taken in connection with the other resolutions, it does not seem exactly true. And besides, we do not always wish to tell men whom we want to persuade to relinquish their practices, that the practice itself disqualifies them to judge.

A young gentleman from the Oneida Institute argued, that the whole truth had better be told, and he believed it had been done so from the beginning, the cause would have been much further advanced than it is at present. The cause has lagged because the truth on certain points has been smothered and kept back. So long as our conventions and societies will keep back the truth, it will lag and falter. The prophet uttered this sentiment 2500 years ago, "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink." And I hope this august convention will not shrink from repeating it, and that the whole community will say, Amen.

Mr. Hunt thought the sentiment intended by the committee might be so expressed as not to give offence. He knew that men could sup occasionally, at weddings, for instance, or even sitting at ease by their own tables, of what our Savior commanded to be used as the memorial of his love, and their judgment would not be affected by it; and he could not therefore speak the truth in such language that it would be understood as a lie.

Rev. William Wisner, of St. Louis, thought all were united in the sentiment of the resolution, and the difficulty arose from not understanding it, although to him it was so plain that it seemed impossible any body should misunderstand it.

Rev. Francis Holmson, of the M. Episcopal Chapel, Vestry-street, New-York, said the only objection he saw to the resolution is its bearing on those who use wine in small quantities occasionally. For himself, he had recently laid it wholly aside. For some years he had continued to taste it occasionally, but seldom, as at weddings, not because he loved it, but because he felt a difficulty in refusing, lest he should produce displeasure on a festive occasion. But he did not think that the use disqualified him from judging correctly on the subject, for he had judged correctly, and had now left it off entirely.

A gentleman said the same argument would serve the turn of the drunkard who